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ABSTRACT

The purpose of this study was to implement a curriculum that emphasized a cultural approach rather than a physical approach to World Geography. Through the implementation of this curriculum at Kearns Junior High School (Kearns, Utah), the students developed a broader understanding of diverse cultures. The project involved 62 ninth graders, and was conducted in a traditional classroom setting, with some activities requiring access to the school's food and arts laboratories. Instruction and activities took place over an 8-week period. Weeks 1 and 2 focused on the culture of Latin America, weeks 3 and 4 on the culture of Africa, weeks 5 and 6 on the cultural of Asia, and weeks 7 and 8 on the culture of the Pacific Islands. The primary data collection tools were pretests and posttests that focused on assessing students' stereotypes. Students completed journals about their thoughts and feelings about the activities. Pretests indicated that students held negative opinions about people from different countries, and many students indicated in their journal responses that they did not understand the behavior of different cultural groups. Posttests showed a decrease in the negative opinions held by students about people from different countries. Students developed respect and appreciation for different cultures through the geography curriculum. An appendix presents the pretests and posttests. (Contains 8 figures and 32 references.) (SLD)

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ED 414 351

Reducing Ethnic Stereotypes Among Adolescents with a Cultural Approach to World Geography

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PROBLEM STATEMENT

The population of Kearns Junior High School, Kearns, Utah is very enthnically diverse. The author has observed that many students have stereotypes about cultural groups other than their own, resulting in many verbal and physical confrontations between students. The author has also observed that these stereotypes are developed from a lack of knowledge about other cultural groups.

The purpose of this study was to implement a curriculum that emphasized a cultural approach rather than a physical approach to World Geography. Through the implementation of this curriculum, the students developed a broader understanding of diverse cultures. The author anticipated seeing a decrease in stereotypes among students after the implementation of this curriculum.

DESCRIPTION OF THE PROJECT

Many individuals develop stereotypes during adolescence, often stemming from a lack of information. Kearns Junior High School, Kearns, Utah has a very ethnically diverse population; however, students do not seem to be very knowledgeable about different cultural groups. Stereotypes held by these students have led to many conflicts, some resulting in physical confrontations. The purpose of this study was to determine if participation in a variety of cultural activities would result in a significant change in students' perceptions of those cultural groups studied.

This project involved 62 ninth-grade students at Kearns Junior High School, ranging in age from 13 to 16 years old. There were 30 males and 32 females participating. The project was conducted in a traditional classroom setting with certain activities requiring access to the school's food and art labs.

The author implemented a multicultural curriculum in two World Geography classes. This curriculum provided students with a broader cultural understanding of prominent ethnic groups represented at Kearns Junior High.

The project was conducted over an eight week period. Specifically, students received instruction for 52 minutes a day, 5 days a week. It began in

January, 1997 and ended in March, 1997. Weeks one and two focused on the culture of Latin America; three and four on the culture of Africa; five and six on the culture of Asia; and seven and eight on the culture of the Pacific Islands.

The primary data collection tools were pre- and post-tests which focused on assessing students' stereotypes. A hands-on curriculum was used which allowed students an opportunity to experience the art, literature, music, food, crafts, and games of different cultures. This curriculum was implemented using a series of daily activities which concluded with journal responses. A secondary data collection tool involved the weekly evaluation of the journal responses.

DELIMITATIONS

The author implemented this project in the classroom for 52 minutes a day for a period of eight weeks. Information concerning this project is listed below:

1. Kearns Jr. High School is located in an area which contains individuals of low socio-economic status. Nearly half (46%) of the students qualify for free or reduced lunch.
2. The studentbody at Kearns Jr. High is ethnically diverse: 82% Caucasian, 10% Hispanic, 3% Pacific Islanders, 3% Asian, 1% African American, and 1% Native American.
3. Kearns Jr. High has a high rate of transiency. The rate of transiency for the 1995-1996 school year was 18.39%.
4. Students have previously been involved in classes where World Geography was taught from a physical rather than a cultural perspective.
5. Due to time constraints, this project focused on developing further understanding of only four cultural groups.

DEFINITIONS

Additive Approach: An approach to multicultural education characterized by the addition of content, concepts, themes, and perspectives to the curriculum without changing its basic structure, purposes, and characteristics (Banks, 1993, p. 201).

Adolescence: The stage of development separating childhood and adulthood which occurs between the ages of 10 and 20 (Berger, 1994, p. 369).

Category: An accessible cluster of associated ideas which as a whole has the property of guiding daily adjustments (Allport, 1954, p. 171).

Cognitive Sophistication: Being disposed to intellectual curiosity, objectivity, open-mindedness, flexibility, intellectual skepticism, persistence, decisiveness, and respect for other viewpoints (Walsh, 1988, p. 280).

Contributions Approach: An approach to multicultural education characterized by the insertion of ethnic heroes into the curriculum without changing its structure, goals, and salient characteristics (Banks, 1993, p. 198).

Critical Thinking: Being disposed to question, to examine, and to suspend judgment until the available evidence is weighed (Walsh, 1988, p. 280).

Cross-Cultural Awareness: Awareness of the diversity of ideas and practices to be found in human societies around the world, of how such ideas and practices compare, and a recognition of how the ideas and ways of one's own society might be viewed from other vantage points (Hanvey, 1982, p. 164).

Cultural Encapsulation: Accepting the assumptions of one's own community culture and internalizing its values, views of the universe, misconceptions, and stereotypes (Banks, 1992, p. 35).

Cultural Geography: The study of the relationships between people and the environment. The geographer is specifically interested in the interrelations of cultural development and environmental conditions (Banks, 1990, p. 403).

Culture: Comprising the behavior patterns, belief systems, artifacts, and other human-made components of a society. It includes the foods people eat, the tools they use, their clothing, myths, religion, and language (Banks, 1990, p. 319).

Differentiated Category: A flexible category that makes allowances for variation and subdivision (Allport, 1954, p. 172).

Ethnic Group: Individuals who share a sense of group identification, a common set of values, political and economic interests, behavioral

patterns, and other culture elements that differ from those of other groups within a society (Banks, 1991, p. 13).

Ethnic Stereotype: An attitude toward a person who belongs to a group, simply because the person belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group (Allport, 1954, P. 7).

Ethnocentrism: The tendency of ethnic groups within a society to think that their culture is superior to the culture of other groups (Banks, 1991, p. 76)

Group Socialization: The process by which people acquire human traits and characteristics by interacting with a group. The group makes use of norms and sanctions to ensure that the individual acquires the attitudes, values, and behavior patterns it deems appropriate (Banks, 1991, p. 72).

Interdisciplinary: A curriculum where concepts are viewed from the perspectives of several disciplines and subject areas, such as the various social sciences, art, music, literature, physical education, communication, the physical and biological sciences, and mathematics (Banks, 1991, p. 35).

Irrational Category: A category which is formed without adequate evidence (Allport, 1954, p. 22).

Linguistic Precedence in Learning: When a word has an emotional effect prior to the learning of the referent causing the emotional effect to become attached to the referent once it is learned (Allport, 1954, p. 305).

Monopolistic Category: An inflexible category that is so powerful and rigid that all contradictory evidence is rejected (Allport, 1954, p. 172).

Multicultural Education: Education that promotes the recognition, understanding, and acceptance of individual uniqueness and cultural diversity within a pluralistic society (Weaver, 1988, p. 108).

Rational Category: A category which enlarges and solidifies itself through the increment of relevant experience (Allport, 1954, p. 22).

Rubric: A pre-formed category which is used for guiding adjustments to daily events (Allport, 1954, p. 20).

Social Action Approach: An approach to multicultural education that requires students to make decisions and take actions related to the concept, issue, or problem studied (Banks, 1993, p. 205).

Stereotype: An exaggerated belief associated with a category in order to justify conduct in relation to that category (Allport, 1954, p. 191).

Transformation Approach: An approach to multicultural education that changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view (Banks, 1993, P. 203).

REVIEW OF LITERATURE

Stereotypes

It is extremely difficult for educators to reduce stereotypes held by students without first acquiring an understanding of them. According to Thomas (1984) an attitude consists of three components: the cognitive or intellectual component, the affective or feeling component, and the conative or behavioral component. The cognitive component includes the beliefs an individual has about someone or something. When these beliefs are simple, generalized, inaccurate, or partially inaccurate they are often regarded as stereotypes. Pate (1988) suggests that overgeneralization is the base of all stereotypes. However, Thomas goes on to state that overgeneralizing is a universal tendency to group objects and events on the basis of similarity. Stereotyping is part of a simplifying mechanism which allows individuals to handle their complex environment (Perkins, 1995).

Allport (1954) believes that the human mind cannot function effectively without stereotyping because generalized categories are necessary for orderly living. According to Allport, a category is an accessible cluster of associated ideas which as a whole has the property of guiding daily

adjustments. Categories can overlap and there can also be subsidiary categories. A category is an organizational unit that underlies cognitive operations. According to Bullard (1996) individuals spend most of their waking life calling upon preformed categories for the purpose of guiding their daily adjustments. For example, when the sky darkens and the barometer falls individuals prejudge that rain will fall. Individuals adjust to this cluster of happenings by taking along an umbrella. On these, and countless other occasions, individuals type a single event, place it within a familiar rubric, and act accordingly.

Sometimes individuals are mistaken and the event does not fit the category. For example, it does not rain when the sky darkens. However, the behavior of taking along an umbrella was rational. It was based on high probability. Though individuals use the wrong category, they do the best they can. A million events befall individuals every day; they cannot possibly handle so many events. Therefore, each new experience tends to form itself into clusters, and while individuals may call on the wrong cluster at the wrong time, still the process dominates their entire mental life. Categories have a close and immediate tie with what

individuals see, how they judge, and what they do. In fact, the whole purpose of categories seems to be to facilitate perception and conduct (Perkins, 1995). This principle holds even though individuals often make mistakes in fitting events to categories (Allport, 1954).

Allport (1954) explains that categories saturate all that they contain with an emotional flavor. Many concepts not only have a meaning but also a characteristic feeling. For example, individuals not only know what trees are but they also know that they like trees. Individuals may have a feeling of favor or disfavor accompanying a category.

Allport (1954) believes that categories may be rational or irrational. A category starts to grow from a kernel of truth. A rational category enlarges and solidifies itself through the increment of relevant experience. Scientific laws are examples of rational categories because they are backed up by experience. Every event to which they pertain turns out in a certain way. Even if the laws are not one hundred percent perfect, they are considered to be rational if they have a high probability of predicting a happening. An irrational category is one formed without adequate evidence.

Allport (1954) contends that irrational categories are formed more easily than rational categories. This may be because considerable knowledge is necessary for a rational prejudgment. A person may simply be ignorant of the evidence, in which case a misconception is formed. It may also be because many concepts depend on hearsay, on second-hand accounts, and for this reason category-misinformation is often inevitable. Children in school are required to form concepts. They can take into consideration only what their teachers and textbooks tell them. The resultant picture may be erroneous but the children have done the best they can.

According to Allport (1954) irrational categories sometimes conflict with evidence. In most instances categories are stubborn and resist change. After all, individuals have fashioned their generalizations as they have because the generalizations have worked fairly well (Bullard, 1996). Why change them to accommodate every bit of evidence? To do so would only disturb a satisfactory set of habits. Individuals selectively admit new evidence to a category if it confirms them in their previous belief. But if individuals find evidence that is contradictory to their

preconception, they are likely to grow resistant. Perkins (1995) has labeled this phenomenon ego defense. Most individuals seek to defend viewpoints of the world that lie close to their conceptions of themselves and their roles in relation to others. When positions are at stake, individuals are more likely to be hasty and narrow. Individuals do not want to ponder the other side of the issue because their own views seem to fit together. Why probe them for confusions and incoherences?

Allport (1954) concedes that some categories are more flexible than others. However, when they are inflexible, they are known as monopolistic. They are so powerful and so rigid that all contradictory evidence is rejected. The mind, in respect to this particular category, is closed. Individuals select and interpret whatever they see or hear in such a way as to fit and strengthen the monopolistic category.

It is stereotypes that allow individuals to see and interpret information in such a way that it conforms to a monopolistic category. According to Allport (1954) a stereotype is not a category, but often exists as a fixed mark upon the category. For example, if someone says, "All lawyers are crooked," they are expressing a stereotyped

generalization about the category lawyers. The stereotype is not in itself the core of the concept. It operates, however, in such a way as to prevent differentiated thinking about the concept.

Some categories are flexible and discriminated. Allport (1954) states that many people find that the more they know about a concept the less likely they are to form monopolistic categories. When categories are held tentatively and allowances are made for variation, they are known as differentiated categories. A differentiated category is the opposite of a stereotype. Allport believes that, unfortunately, monopolistic categories are easier to form and to hold than are differentiated categories because monopolistic categories make life simplified and more efficient.

Ethnic Stereotypes

According to Garcia (1984) an ethnic stereotype is an oversimplified perception of members of an ethnic group. That Native Americans are naturally passive and Hispanics are lazy are examples of stereotypic ethnic group assumptions.

Allport (1954) believes that ethnicity is readily fitted into a category of prejudgment because some visible mark is present to activate the category in question. Unless there is some visible and

conspicuous feature present in something, individuals have difficulty in forming categories concerning it, and also in calling upon the category when they encounter something similar. Visibility and identifiability aid in categorization.

According to Banks (1991) individuals who constitute an ethnic group share a sense of group identification, a common sense of values, political and economic interests, behavior patterns, and other cultural elements that differ from those of other groups within a society. For example, ethnic groups are frequently identified by distinctive patterns of family life, language, recreation, religion, and other customs that cause them to be differentiated from others. Therefore, ethnic groups are easily formed into categories because of their identifiable characteristics.

Not only are ethnic categories easy to form, but categorical judgments of ethnic groups rarely have a foundation in high probability like other categorical judgments do. This is because individuals base their categorical generalizations of the ethnic group as a whole rather than paying attention to individual differences. According to Garcia (1984) individuals make assumptions about the way certain types of people should behave;

they act on the assumptions, treating the person according to their assumptions, and thereby provide that person a role in their relationship. Group members are treated as though they were types or molds rather than unique individuals who may more or less approximate the stereotype.

Allport (1954) contends that an ethnic stereotype can be an attitude based upon an inflexible generalization toward a person who belongs to a group, simply because that person belongs to a group, and is therefore presumed to have the objectionable qualities ascribed to the group.

What people actually do in relation to people in ethnic groups they dislike is not always directly related to what they think or feel about them. However, Allport (1954) believes that any negative stereotype tends somehow, somewhere, to express itself in action. According to Allport there are five degrees of negative action. Most people who have stereotypes talk about them. They express their antagonism freely with like-minded people. This is known as <u>antilocution</u>. If the stereotype is more intense, it leads to the <u>avoidance</u> of members of the disliked group. The next degree is <u>discrimination</u> where people undertake to exclude all members of the group in question from certain

activities. Under conditions of heightened emotion stereotypes may lead to physical attack. The ultimate degree of violent expression of stereotypes is extermination. Pettigrew (1982) also asserts that stereotypes, overgeneralizations, and the use of dichotomous categories can lead to the exploitation, rejection, and injury of members of out-group populations and that individuals need to be taught to be on guard for inappropriate uses of these organizational patterns in their own and others' thinking.

Adolescents and Stereotypes

According to Allport (1954) it takes the entire period of childhood and much of adolescence to master the art of stereotyping. Therefore, a discussion of how both children and adolescents acquire and deal with stereotypes follows.

Byrnes (1988) believes there are a number of factors that contribute in differing degrees to children's developing negative attitudes toward individuals different from themselves.

One of the most common ways children learn stereotypes is by observing existing behaviors and experiencing the effects of attitudes toward various groups in the community. Young children's natural tendency to evaluate and categorize people and

situations so as to make sense of their world increases the likelihood that they will adopt such attitudes and behaviors. Children are particularly susceptible to evaluative biases about different ethnic groups from respected adults and children in their world. According to Byrnes (1988), children are quite capable of discerning the preferences of the important people in their lives.

Another way children learn stereotypes is by the blatant efforts of some parents to instill prejudice in their children. Elrich (1994) believes that racist attitudes are rarely developed by children themselves. Rather they are passed on to children by their parents, just as these attitudes had been passed on to them and to their parents before them. According to Byrnes (1988), children may be told that if they are not careful people belonging to certain minority groups will kidnap or hurt them. Some children are punished if they play with children of different ethnic groups. It is not unusual for such discriminatory practices to become more salient as children grow into adolescence and begin to date. Former friends are now forbidden to associate socially.

Another way stereotypes are learned by children is through group socialization. Allport (1954)

asserts that a sense of personal identity comes in large part from membership in groups. Children learn early that certain human qualities are valued and associated with a particular group membership, whereas the qualities of others are demeaned and degraded. Excluding or deprecating certain groups of people may be considered the proper thing to do and may be part of a group's social rules. Any friendly and unnecessary association with out-group individuals may then become detrimental to an individual's own social standing. Children may participate in stereotyped behavior such as name calling and teasing if significant others support these actions.

In addition, the media often reinforce group stereotypes and unfortunately may be some children's only exposure to certain groups. Stereotyped portrayals of certain ethnic groups abound in literature, television, and film. Berk (1993) suggests that television, in particular, conveys stereotypes that are common in American society. Berk states that racial minorities rarely appear on television, and when they do, they tend to be depicted negatively as victims of violence or as villains. For example, Byrnes (1988) believes that cowboy and Indian films have had a strong influence

on children's views about Native Americans. Byrnes goes on to state that another blatant example of stereotyping is the value the media and many children's books place on beauty, equating beauty with goodness and ugliness with evil. Childhood favorites such as Cinderella, Hansel and Gretel, and Snow White portray the heroine or hero as attractive and the villain as homely or ugly.

Furthermore, stereotypes may also result from children's and adult's religious beliefs. According to Byrnes (1988), most religions teach their own doctrine of absolute and final truth. Believing in one's faith may mean believing that all other doctrines and the individuals who believe in them are in error. Such religions are distinctly not democratic since they embrace exclusionary doctrine. Byrnes states that it is not surprising that greater adherence to religious orthodoxy or fundamentalism is a correlate of negative feelings towards other religious and cultural groups.

Children have ample opportunities to observe and learn stereotypes from the media and from people in their homes, churches, schools, and communities. However, according to Allport (1954), there are three distinct phases in the development of ethnic stereotypes.

The first stage is known as the period of pregeneralized learning. The term refers to the fact that children have not yet learned to generalize to the same extent that adults do. Children do not quite understand what ethnic groups are or what their attitude towards them should be. In fact, Berger (1994) believes that it is not only in ethnic matters that children's thoughts are pregeneralized. For example, a little girl may not think that her mother is her mother when she is working at the office. Conversely, the little girl may not think of her mother as an office worker when she is at home. This is because children seem to live their mental lives in specific contexts. What exists here and now makes up the only reality.

The pregeneralized stage is characterized by an inborn source of prejudice. As soon as infants are able to distinguish between familiar and unfamiliar people, usually at about six months of age, they sometimes show anxiety when strangers approach. They may show special fear if the stranger wears eyeglasses, or has skin of an unfamiliar color, or even has expressive movements that are different from what the child is accustomed to. Whatever is strange is a potential danger, and must be guarded

against until one's experience assures that there is no harm (Allport, 1954).

The next aspect of pregeneralized thinking is the dawn of racial awareness. According to Allport (1954), the earliest age at which children take any note of race is two and a half. The purely sensory observation that some skins have different pigments seems to be the first trace of racial awareness. Unless there is the fear of the strange along with this observation, race differences at first arouse a sense of curiosity and interest and nothing more. The child's world is full of fascinating distinctions and face color is simply one of them. The situation is more insistent by the age of three and a half or four. Children learn that human beings are clustered into groups and that there are important distinctions if they can identify them. In the case of skin color, the visibility factor helps them. In other words, the child is now aware of group differences, though not yet clear about all of the relevant cues.

The last aspect of pregeneralized learning is the idea of linguistic precedence in learning. Allport (1954) states that this occurs when the emotional word has an effect prior to the learning of the referent. Later, the emotional effect becomes

attached to the referent. Allport believes that this process has an immensely important role in forming mental categories and emotional responses to them. For example, ethnic slurs appear strong and emotionally laden to children. Only later do they attach the words to groups of people upon whom they can visit the emotions suggested by the word. In other words, children know that group X is somehow hate-worthy. They have the emotional meaning but they lack the referential meaning. They now seek to integrate the proper content with the emotion.

The second stage in learning ethnic stereotypes, according to Allport (1954), is the period of <u>total rejection</u>. By the age of 10 the child has learned to distinguish between ethnic groups and has developed adult ethnic categories accompanied by feelings of favor or disfavor. This stage is characterized by the child rejecting all members of an ethnic group that is perceived to be undesirable, in all circumstances, and with considerable feeling. According to Berger (1994), this totalized rejection seems to reach its peak in early puberty. First- and second-grade children often elect to play with, or sit beside a child of a different ethnic membership. This friendliness usually disappears in the fifth-grade. At that

time children choose their own group almost exclusively. Children in this stage tend to voice ethnic stereotypes quite freely.

The third stage is known as the period of differentiation. As children grow older, they normally lose the tendency of total rejection and overgeneralization. According to Allport (1954), adolescents in this stage begin to allow for variation within their categories to make them more rational and to allow for individual differences.

However, this stage is also the time when adolescents come to understand the complexity of adult categories regarding ethnic groups. Society allows for and, in many ways encourages, ethnocentrism. At the same time, adolescents learn that they must at least ascribe some good qualities to ethnic groups and then somehow justify the remaining disapproval that they express. Adolescents learn that they must talk democratically. Hence, by the age of 12, there may be verbal acceptance, but behavioral rejection. According to Allport (1954), adolescents in this stage have finally learned to imitate the adult pattern. Prejudiced talk and democratic talk are reserved for appropriate occasions, and rationalizations are ready for whatever occasions require them.

Allport (1954) has suggested that it is not until adolescence that the child is able to handle ethnic categories in a culturally approved manner, and only then that the child's stereotypes can be fashioned in the adult form. Katz (1983) believes that the secondary school years constitute a developmental period where attitudes toward various social groups and their distinguishing characteristics are being elaborated upon and crystalized. Katz goes on to state that experiences which adolescents have during these years can be important determinants of later attitudes and feelings. Katz suggests that, unless adolescents are placed in situations in which they are required to rethink their beliefs about group differences, it is unlikely they will do so of their own accord.

Importance of Reducing Stereotypes

Weaver (1988) has found that children at every level exhibit stereotyped images of other cultures and suggests that educators deal with such images and develop course materials to increase student appreciation of cultural diversity. Current research suggests that it is growing increasingly more important for educators to take steps to reduce ethnic stereotypes held by students. There are

strong demographic, democratic, economic, and political imperatives which will be discussed.

According to Banks (1992) the growing number of people of color in today's society and schools constitutes a demographic imperative educators must hear and respond to. The 1990 Census indicated that one of every four Americans is a person of color. By the turn of the century, one of every three will be of color. Nearly half of the nation's students will be of color by 2020 (Banks, 1992). According to Ramler (1991) society is witnessing remarkable and widespread population migrations, particularly from unstable to stable areas and from Third World to more affluent areas. These migrations have been strongly felt in the United States, especially along the coasts, and the population is becoming more multiethnic than ever before. Ramler believes that the current reality is a classroom of students who come from various parts of the world.

Kobus (1992) believes that the multiethnic nature of the world is becoming more compelling each day as incidents of racism, ethnocentrism, sexism, and religious persecution increase in our schools and communities. Although a few schools have succeeded in integrating diverse students,

patterns of resegregation are becoming apparent (Kobus, 1992). It is clear that educators must adapt to accommodate the growing number of ethnic students.

There is also a democratic imperative for educators to reduce stereotypes held by students. According to Banks (1992), being a citizen of the free world means having the capacity to choose, the power to attain one's goals, and the ability to help transform a world which is lived in common with others. Banks believes an important factor that limits human freedom in a pluralistic society is the cultural encapsulation into which all individuals are socialized. According to Banks, each individual becomes culturally encapsulated during their socialization in childhood. Individuals accept the assumptions of their own community culture and internalize its values, views of the universe, misconceptions, and stereotypes. Students who are born and socialized within the mainstream culture of a society rarely have an opportunity to identify, question, and challenge their cultural assumptions, beliefs, values, and perspectives because the school culture usually reinforces those that they learn at home and in their communities.

Consequently, mainstream Americans have few opportunities to become free of cultural assumptions and perspectives that stereotype ethnic groups. Therefore, individuals often have an inability to function effectively within other American cultures. Their ability to make critical choices and to take actions to help reform society is restricted. Banks suggests that to fully participate in our democratic society, these students and all students need an education that can give them the skills to understand others and to thrive in a rapidly changing and diverse world.

Finally, there is a strong political and economic imperative for reducing stereotypes. Ramler (1991) believes that all of the countries of the world are interconnected in virtually every aspect of life. World markets have been developed for consumer goods, labor, technology, and energy. The global economy irrevocably ties the economic health of the United States to events abroad. Ramler also believes that the flow of ideas, information, and services is linked globally and these linkages reach every household and every person. The flow includes the arts, sciences, sports, medicine, tourism, and entertainment. Finally, Ramler asserts that in relation to other nations, the position

of the United States has changed from that of dominance to the role of partner, so that its well-being now depends on collaboration and understanding. Urch (1992) believes that the explosion in population growth, the awareness of environmental pollution and the disappearance of the world's natural resources, and issues of global survival brought on by wars and the proliferation of nuclear power are compelling reasons for educators to extend knowledge and understanding of multiculturalism to their students.

Weaver (1988) states that while the interests of the United States are increasingly intertwined with those of other nations, leaders in business, government, and education recognize that Americans are hurt by their inattention to curricula in foreign languages, cultures, and international affairs. Weaver believes that the United States is increasingly at a disadvantage, vis-a-vis other countries, in business and political affairs and that our nation has paid, and continues to pay, a high price for our international ignorance. Clearly, educators need to take steps to reduce ethnic stereotypes if the United States is to survive politically and economically.

Methods of Reducing Stereotypes

Congress, the courts, educational organizations, and numerous professional and citizen groups have begun to recognize that public schools must prepare individuals to appreciate, value, and function effectively in a diverse society. This recognition has been translated into educational policies and practices which reflect the conviction that individuals must have a deeper understanding of their cultural heritages and those of others, that prejudices must be minimized, and the appreciation of all differences maximized. Multicultural education is the term which has been used to describe these efforts. According to Weaver (1988) multicultural education can be defined as education that promotes the recognition, understanding, and acceptance of individual uniqueness and cultural diversity within a pluralistic society. Banks (1982) believes that multicultural curricula should focus on higher levels of knowledge, be interdisciplinary, and help students to view events and situations from diverse ethnic and national perspectives. A discussion of each component follows.

According to Banks (1982), in many ethnic studies units, activities, and programs, emphasis is placed on factual learning. Banks suggests that

facts should be used to help students to attain higher level concepts and skills. Students need to master higher level concepts and generalizations in order to increase their levels of cognitive sophistication. According to Walsh (1988), thinking critically is the antithesis of prejudicial thinking. Walsh believes that critical thinking is a way of looking at the world through a filter which qualifies experiences. If an individual's world view is inaccurate, it is because the beliefs that constitute it are inaccurate. People may arrive at vastly different conclusions from the same evidence. It is their use of the evidence to fit their world view that makes the difference. A critical thinker strives for as accurate a world view as possible as to make informed judgments.

Walsh suggests that critical thinking can be encouraged in the classroom by teaching students to (a) ask questions, (b) go beyond the superficial to the substance, (c) take positions on issues and explain and defend those positions, (d) understand the importance of knowing all sides of an issue before taking a position, and (e) assess information carefully and fairly. Gabelko (1988) agrees that students who have learned to think, reason, and evaluate are equipped to aviod overgeneralization

which results in negative stereotypes and to change when they become aware of faulty thinking.

Banks (1982) suggests that concepts in the multicultural curriculum be selected from several disciplines and, when appropriate, be viewed from the perspectives of those disciplines such as the various social sciences, art, music, literature, physical education, communication, the sciences, and mathematics. According to Banks, it is necessary for students to view ethnic events and situations from the perspectives of several disciplines because any one discipline gives them only a partial understanding of problems related to ethnicity. For example, when students study the concept of culture, they can attain a global perspective of ethnic cultures by viewing them from the perspective of the various social sciences and by examining how they are expressed in literature, music, dance, art, communication, and foods. Banks believes that there are many excellent opportunities within the curriculum for teaching concepts from an interdisciplinary perspective. However, Banks cautions that interdisciplinary teaching requires the strong cooperation of teachers in the various content areas.

Banks (1982) asserts that for curriculum to help reduce stereotypes, it must help students to view historical and contemporary events from diverse ethnic perspectives and points of view rather than from majority group perspectives as is currently done in most schools.

Banks (1993) states that four approaches to the integration of ethnic and multicultural content into the curriculum have evolved since the 1960s. The contributions approach is one of the most frequently used approach in schools. The contributions approach is characterized by the insertion of ethnic heroes into the curriculum using the same selection criteria as those used to select mainstream heroes. Cultural elements such as the foods, dances, music, and the artifacts of ethnic groups are studied with little attention given to their meanings and importance within ethnic communities. In this approach, the mainstream curriculum remains unchanged in its basic structure, goals, and salient characteristics.

The additive approach involves the addition of content, concepts, themes, and perspectives to the curriculum without changing its basic structure, purposes, and characteristics. This is often accomplished by the addition of a book, a unit,

or a course to the curriculum without changing it substantially. This approach is less than ideal because it usually results in the viewing of ethnic content from the perspectives of mainstream historians, writers, artists, and scientists because it does not involve a restructuring of the curriculum (Banks, 1993).

The transformation approach changes the basic assumptions of the curriculum and enables students to view concepts, issues, themes, and problems from several ethnic perspectives and points of view. The goal of the transformation approach is to allow students to view concepts and issues from more than one perspective and from the point of view of the cultural, ethnic, and racial groups that were the most active participants in, or were most cogently influenced by the event, issue, or concept being studied. The transformation approach changes the fundamental goals, structure, and perspectives of the curriculum (Banks, 1993).

The social action approach includes all the elements of the transformation approach but adds components that require students to make decisions and take actions related to the concept, issue, or problem studied in the unit. The goal of the social action approach is to help students acquire

the knowledge, values, and skills they need to participate in social change so that excluded ethnic and racial groups can become full participants in society and so the nation will move closer to attaining its democratic ideals (Banks, 1993).

Banks (1982) suggests that the transformation and social action approaches should be the ultimate goal of multicultural curricula. Helping students learn how to view events and situations from diverse ethnic and national perspectives will not only enhance cognitive sophistication but will help them become more reflective citizens of our global world society.

Cultural Geography

The study of diverse cultures should be an integral part of geographical studies in the elementary and junior high school grades so that students learn to understand and appreciate those with different cultural backgrounds (Banks, 1990; Tye & Kniep, 1991). For example, the National Geography Standards of 1994 for grades 9-12 assert that students should understand the characteristics, distribution, and complexity of the earth's cultural mosaics and the Utah State Core Curriculum for World Geography maintains that students should be able to identify and explain the earth's varied

cultures. According to Banks, culture comprises the behavior patterns, belief systems, artifacts, and other man-made components of a society. It includes the foods people eat, the tools they use, their clothing, myths, literature, art, crafts, music, recreation, religion, and language. It consists of those elements humans use to adjust to their physical and social environments and to satisfy common human needs. Although humans have many of the same needs, different cultures have devised a great variety of means to satisfy them.

Unfortunately, Banks (1990) contends that most students view behavior that is very different from their own as bizarre. Too often, traditional world geography units reinforce students' misconceptions about other cultures, rather than help them to understand the meaning of the behavior to the people who practice it. Individuals can only gain a full understanding of the behavior within a group if they look at it from the perspective of that group's culture. Studying geography from a cultural perspective can help students to see that the behavior in other cultures that they may consider bizarre is often quite meaningful and useful to the people who practice it. Once students understand the behavior, they will be less likely to consider

it bizarre. Banks believes that with understanding may come tolerance. According to Sahasrabudhe (1992) studying examples from cultures of diverse peoples is one of the best ways of building respect and dignity for all kinds of people, of conferring honor on a group, and of celebrating the heritage of ethnic groups. Several cultural expressions and their value in reducing stereotypes will be discussed.

Art and Crafts

Johns (1986) believes that to help young people gain global perspectives most effectively, social studies needs art. According to Johns, artistic expressions are learned aspects of culture that people have internalized while growing up. Such expressions are manifestations of each person's world view. Johns defines a world view as an image of the world and what is important in it. This is shared by most members of a cultural group. All products of a culture reveal its world view to some extent. However, works of art are particularly illuminating and well-suited to the achievement of cross-cultural understanding because works of art express and evoke thought and feeling together. According to Mittler (1992), art reflects the ideas, the spirit, and the hopes of the artist. Artifacts, paintings, sculpture, crafts, and

architecture show how men and women lived and thought as the world grew and developed.

Johns (1986) believes that to achieve the most art has to offer, including significant cross-cultural or global understanding, educators should employ three teaching strategies. The first strategy is to present works of art from different cultural groups and allow students to respond to them. This is designed to stimulate students' feelings, imagination, and thoughts about other cultures. The second strategy is to present information about important artistic styles and forms along with historical contexts. This strategy uses art and history to help students understand the respective feelings, thoughts, and values or world views that the work of art conveys. The final strategy is to allow students opportunities to create cross-cultural works of art. This strategy gives students opportunities to demonstrate their cross-cultural understanding at the levels of application, creation, and empathy. Finally, Johns asserts that "art's capacity to bring the gamut of human emotion to the consideration of universally shared concerns can promote emotional identification with human beings everywhere and build respect for human commonalities" (p. 24). Thus, art becomes

a powerful tool for helping students view cultural groups from different perspectives.

Music

According to Dodds (1994), music is a universal medium of expression for the deepest feelings and aspirations that belong to all humanity. This is because music has been with us since the beginning of humanity (Haddad, 1995). Cultural groups have always used their environment for the purpose of expressing themselves musically. The earliest types of music were probably singing and percussion. Flutes were carved from bones, animal horns, wood, and bamboo. Other types of wind instruments were made from shells, gourds, and other natural materials. Strings were originally made from animal intestines and, later, fibers and metal. Students should be encouraged to hear music as a cultural expression of a particular country or region (Haddad, 1995). Haddad further explains that as human beings, all of the earth's peoples express themselves through music and the types of music played on earth are as varied as its people. Haddad believes that educators should encourage students to listen to the music of a particular cultural group with the perspective of the members of that group. Dodds explains that this goal can be accomplished if

educators bring about an understanding of (a) the culture from which the music comes, (b) its significance to those who make it, and (c) its function within the society.

According to Seeger (1992), music is one of the most effective ways of learning about another culture because listening to music allows students to experience an aspect of the culture firsthand. Gamble (1983) agrees that studying world music is an effective way of studying a culture because it creates relevance for young people. Listening to the world's music allows students to experience an outgrowth of people who are alive and who are currently creating music. Music can help a culture come alive for students. Through listening to the world's music, students will be able to appreciate the great variety of human cultures around the world and they will develop tolerance and respect for those cultures (Dodds, 1994; Haddad, 1995).

Literature

According to Minderman (1990), students can fully understand and appreciate a particular culture only by learning about its people. Minderman believes that there is no better way for students to learn about people than by reading and discussing their literature. By exposing students to the varied

works of writers from all over the world, educators can help them develop a lifelong respect for people from different cultures. Biegler (1996) believes this is because individuals briefly share in the lives and feelings of the characters through reading. Multicultural literature reflects the values and attitudes of people around the world. It gives insights into the dreams, customs, and philosophy of life as a group. Biegler also believes that literature can develop and expand multicultural understandings by depicting experiences that are common to all, by relating the things that make each cultural group special, and by exploring the effects of stereotypes on the lives of individuals.

Banks (1991) suggests that literature can be successfully used to illustrate concepts such as cultural differences, prejudice, discrimination, and identity to students, but cautions that many materials on ethnic groups are insensitive, inaccurate, and written from mainstream and narrow perspectives and points of view. Therefore, Banks provides the following guidelines for evaluating and selecting multicultural literature. First, ethnic literature should accurately portray the perspectives, attitudes, and feelings of ethnic groups. Second, ethnic literature should have strong

ethnic characters. Third, ethnic literature should describe settings and experiences with which all students can identify and yet accurately reflect ethnic cultures and life-styles. Fourth, the protagonists of ethnic literature should have ethnic characteristics but should face conflicts and problems universal to all cultures and groups. Finally, ethnic literature should not contain racist concepts, cliches, phrases, or words. Each time individuals read a good piece of literature, they are changed by the experience; they see the world in a new way (Biegler, 1996). For this reason, literature can be a powerful vehicle for understanding different cultures and experiences.

Food

Food habits and the preparation of traditional dishes are central to the identity of a culture, and they linger long after other cultural characteristics are lost (Tiedt & Tiedt, 1995). Because sharing food is such a positive experience, food is a subject that breaks down barriers between members of different cultures. Boehm (1995) agrees that one of the best ways of encouraging multicultural attitudes is by speaking through the universal language--food. By including food in the social studies curriculum, teachers can broaden

students' cultural awarness by introducing them to the flavors, traditions, and customs of other cultures.

Tiedt and Tiedt (1995) suggest that teachers can present food from different cultures as a yearlong theme, in a special unit, or as a follow-up activity to a unit. The following concepts can be developed from studying food from each culture: (a) people of all groups have a contribution to make, (b) people are more alike than they are different, (c) differences in customs and attitudes can be an asset to society, and (d) understanding others will enrich students' lives. Studying foods around the world can bring an added dimension to the social studies classroom and add a richness and depth to the cultural awareness and experience of students (Boehm, 1995).

METHODOLOGY

Research Design

The author incorporated pre- and post-tests and journals as data collection tools. The pre- and post-tests assessed the general attitudes and stereotypes about different cultural groups held by students. The journals chronicled the thoughts and feelings of students as the multicultural curriculum was implemented.

These tools assessed the changing attitudes of the students throughout the implementation of the curriculum. The quantitative experimental design focused on the degree to which attitudes and beliefs had changed (Creswell, 1994). The qualitative design of journals focused on the process of changing attitudes and beliefs because the journals emphasized how students made sense of their lives, experiences, and their structures of the world (Creswell, 1994). The author was involved in the project by creating the lesson plans, selecting the materials, implementing the daily activities, and evaluating the data.

Description of Population

The project was carried out in a ninth-grade classroom at Kearns Junior High School, Kearns, Utah. The school is located in a low socio-economic neighborhood and the population is very ethnically

diverse. The classroom population consisted of 30 male and 32 female students, ages 13 to 16.

Data Collection Procedures

The author employed pre- and post-tests and journals to evaluate the project. Data collected helped describe what occurred during the eight week project.

Students completed a pre- and post-test assessing the stereotypes held by students about different cultural groups (Appendix A). In the pre- and post-tests, students were presented with the names of seven countries which reflected the ethnicity of the studentbody to differentiate and a set of bi-polar adjectives against which to do so. To increase the sensitivity, a five-point scale was inserted between the positive and negative poles so that students could indicate both the direction and the intensity of the judgment. To avoid possible bias toward earlier items in the pre- and post-test, the negative and positive poles were equally distributed and each pair of bi-polar adjectives were placed in random relationship to other pairs (Thomas, 1984).

Students also kept a daily journal. They were expected to record their thoughts and feelings about the cultural groups studied at the conclusion of each

activity. Journals were collected weekly by the author.

Time Line of Implementation

This project began Tuesday, January 28, 1997 and concluded Friday, March 21, 1997. The project consisted of daily activities relating to the cultures of Latin America (Appendix C), Africa (Appendix D), Asia (Appendix E), and the Pacific Islands (Appendix F). The activities and materials were selected by the author because they focused on higher levels of knowledge, were interdisciplinary, and helped students view cultural expressions from diverse perspectives (Banks, 1982).

Weeks One-Two

The pre-test was administered to determine stereotypes about different cultural groups held by students. The art of Latin America was taught by having students view Zapatistas by Jose Clemente Orozco and Figura by Rufino Tamayo. The crafts of Latin America were taught by having students make pinatas, paper flowers, and ojo de dios. The music of Latin America was taught by having students listen to various musical selections. The literature of Latin America was taught by having students read House Taken Over by Julio Cortazar. The food of Latin America was taught by having students make coconut macaroon

cookies. The games of Latin America were taught by having the students make and play patolli.

Weeks Three-Four

The art of Africa was taught by having students view Gold Pendant Mask from the Baule Nation, Cote d'Ivoire and The Liberated African Woman by E. Okechukwu Odita. The crafts of Africa were taught by having students make woven containers, Akua-ba dolls, and woven rugs. The music of Africa was taught by having students listen to various musical selections. The literature of Africa was taught by having students read The Dark Child by Camara Laye. The food of Africa was taught by having students make Ethiopian flatbread. The games of Africa were taught by having students make and play hyena chase.

Weeks Five-Six

The art of Asia was taught by having students view Buddha from China and Angkor Wat from Cambodia. The crafts of Asia were taught by having students make moon lanterns, paper batik, and Japanese origami. The music of Asia was taught by having students listen to various musical selections. The literature of Asia was taught by having students read By Any Other Name by Santha Rama Rau. The food of Asia was taught by having students make Chinese New Year cookies.

The games of Asia were taught by having students make and play len choa.

Weeks Seven-Eight

The art of the Pacific Islands was taught by having students view the Sydney Opera House by Jorn Utzon. The crafts of the Pacific Islands were taught by having students make aboriginal etchings and woven belts. The music of the Pacific Islands was taught by having students listen to various musical selections. The food of the Pacific Islands was taught by having students make baked sweet potatoes and meringue tarts with fruit and cream. The games of the Pacific Islands were taught by having students make and play mu-torere. The post-test was administered to assess if stereotypes about different cultural groups had decreased.

Data Analysis Procedures

At the beginning of the project, the pre-tests were scored. The negative-positive adjectives were reversed so that the total score for each student for each country ranged from 10 (positive) to 50 (negative). The average for each of the seven countries was computed and plotted on a bar graph. At the end of the project, the post-tests were scored, averaged, and plotted in a similar manner. The bar

graphs were compared (Figures 1-8) to see if a decrease had occurred in negative stereotypes (Thomas, 1984).

In addition, the journal responses were read by the author on a weekly basis throughout the project. The author coded the data by highlighting important ideas expressed by the students. The author looked for patterns in the attitudes and beliefs about different cultural groups and highlighted related phrases with the same color of pen. At the end of the project the author used the students' words to describe their changing attitudes and beliefs in narrative form (Merriam, 1988).

EVALUATION

The evaluation of the project focused on the extent to which the stereotypes held by students were decreased. The students were evaluated prior to and following eight weeks of instruction and activities which focused on the art, crafts, music, literature, food, and games of Latin America, Africa, Asia, and the Pacific Islands.

The students were evaluated both quantitatively and qualitatively. The quantitative evaluation consisted of pre- and post-tests assessing stereotypes held by students about cultural groups. At the conclusion of each activity, students recorded their thoughts and feelings in journals. These journal entries provided the qualitative evaluation for this project.

Results

Pre- and Post-Test

The quantitative data collection process involved pre- and post-tests which assessed cultural stereotypes held by students. The evaluation of the data indicated the average score for the United States changed from 22 to 21 indicating a slight decrease in negative stereotypes about people from the United States (Figure 1). The average for Mexico changed from 33 to 27 indicating a significant decrease in negative

stereotypes about people from Mexico (Figure 2). The average for South Africa changed from 27 to 23 indicating a significant decrease in negative stereotypes about people from South Africa (Figure 3). The average for China changed from 24 to 22 indicating a slight decrease in negative stereotypes about people from China (Figure 4). The average for Japan changed from 23 to 21 indicating a slight decrease in negative stereotypes about people from Japan (Figure 5). The average for India changed from 29 to 24 indicating a significant decrease in negative stereotypes about people from India (Figure 6). Finally, the average for Samoa changed from 26 to 23 indicating a slight decrease in negative stereotypes about people from Samoa (Figure 7). Overall, the students improved their opinions about people from the different cultural groups studied (Figure 8).

Journals

The qualitative data collection tool involved the use of student journals. Students recorded their thoughts and feelings at the end of each daily activity. Several themes emerged from the evaluation of the journal responses. First, most students did not understand the significance or importance of various cultural expressions.

I've made Ojo de Dios before but I never knew what the story was behind it.

I had no idea that moon lanterns were made for a Vietnamese holiday.

I thought that African masks were just for looks, but I learned that they were made to worship gods.

I didn't know that Mexico actually had some famous painters and that they painted in many different styles.

I never thought that the Aztecs had games.

I didn't know that African music and instruments were the basis of most of the music in the world.

I didn't know that even though the islands of Oceania are so close together and have the same food products the cuisines are so different.

Raffia comes from Zaire. I never knew that. I thought that it was a craft material found in craft stores.

The sitar sounded cool and I never knew where that sound came from. I just thought that it was the way they played the guitar that gave them this sound.

I learned a lot about pinatas. I didn't know what they symbolized. I didn't even know they symbolized anything. I thought pinatas were just for parties for a game or something.

I've heard of old traditions in this country that are supposed to aid in pregnancy but I never knew Africa had one.

I didn't know that the music of Latin America was so varied and had so many different influences.

I was surprised that Africa had been using instruments much longer than I thought.

I always knew that they made paper flowers in Mexico but I never knew why.

I really learned a lot about Buddha. I never knew that he was real or anything. And I never knew that their civilization was so ancient or that they were so smart and so skilled.

I didn't know that aborigines etched designs into caves.

Another theme that emerged from the journal responses was the students began to appreciate the cultural group once they understood the significance or imporatnce of the cultural expressions of the group.

We made raffia woven rugs. They made me learn to respect the people in Africa who make these. They must have a lot of patience and a lot of skill to make these woven rugs.

Today we made batik from Indonesia. I think this has to take talent on the part of the maker.

I have always loved origami and after making it the people who can make the complex designs are very talented in my eyes.

We looked at Asian art today and it showed that there was a lot of skill involved in their work.

Today we saw two paintings from two different artists from Mexico. They both mostly showed pictures of people getting ready to fight. They were all peasants who wanted to overthrow the rich landlords so that they could have freedom. It started to make me think that Mexico is a country that deserves a lot of respect and that the people should be treated with respect.

This changed my opinion about the Mexicans. I really didn't think that Mexico had any famous artists because you would usually think artists came from Europe.

The meaning behind the Ojo de Dios showed me that Mexicans care about their children living long and healthy lives.

The string instruments from Africa were really interesting, especially the one like the harp.

> You would have to be quite smart to be able to make something like that.
>
> Today we played a game called hyena chase. It was pretty fun. The people who came up with it must have been pretty imaginative.
>
> I think that the aborigines must have been pretty smart to be able to figure out how to use heat to create etching.
>
> I liked looking at Angkor Wat. It makes me think that their civilization was more advanced than I thought.
>
> We learned about some of Mexico's art today. I used to feel that Mexicans were slackers but now I feel that they are hardworking.
>
> I like this music from East Asia. I like how much their religion affects everything. They are a very spiritual people. They seem very peaceful.
>
> The people of the Pacific Islands are very skilled and talented. I liked their different styles of music.
>
> Africans are very skilled. The more I know about them, the more I understand and see how beautiful their culture is.

Finally, the most significant theme which emerged from the journal responses was the majority of the students expressed that they enjoyed experiencing the culture from the perspectives of the cultural groups rather than reading about what others said about the culture in a textbook.

> It helps experiencing other cultures. Instead of just learning what other cultures do, you learn how and why they do it.
>
> I think experiencing the cultures is better than reading about them. I think you understand better when you are put in the place of the people in the cultures.

I learned more from experiencing the culture. You get involved in what the people do and understand how they feel.

I liked experiencing the culture because it made me feel more like I'm a person of that country.

I like experiencing the culture because it makes me feel like I'm kind of stepping into their shoes and I actually know what it would be like.

I like experiencing the culture because you can get a feel for what they live like.

I like experiencing it because this way you can kind of have an idea of what they might be thinking.

I like learning about other cultures by experiencing it because you actually feel some of the aspects of their cultures instead of reading and wondering what these different things might be like.

I think actually doing the activities from the countries gives you a better feel for the culture than just reading it out of a book.

You can read in a book that they weave these intricate designs with raffia. Well you couldn't really care less how hard it is unless you try it out. Its a lot harder than it sounds!

I think you learn more by doing than reading because you get to see how they did things and you understand more. I wish we could do more countries.

I think you learn more by experiencing the culture. It helps you understand the way the people live and you can learn geography at the same time.

I think we learned more about the countries because we learned what the people are like instead of just the land and physical features.

Three distinct themes emerged from the evaluation of the journal responses. The first was an unfamiliarity with the significance of cultural

expressions. The second theme was an appreciation of the culture once the significance of the cultural expressions was discussed. The last theme was a perception that the students had gained a greater understanding of different groups by learning about the cultures from the perspectives of the cultural groups.

Discussion

The pre-tests indicated that students held negative opinions about people from different countries. Weaver (1988) has found that children of all ages exhibit stereotyped images of other cultures. Katz (1983) has suggested that adolescence is an especially important phase in elaborating and crystalizing negative attitudes about various groups.

Banks (1990) has suggested that many students develop negative attitudes about other cultural groups because they view behavior that is different from their own as bizarre. According to Banks, students do not understand that the behavior in other cultures that they may consider bizarre is often quite meaningful and useful to the people who practice it. Many of the students indicated in their journal responses that they did not understand the use or meaning of the behavior of different cultural groups. They had not gained a full understanding of the

behavior within a group by studying world geography from a physical approach. In fact, Banks believes that traditional world geography units often reinforce students' misconceptions about other cultures rather than help them to understand the meaning of the behavior to the people who practice it.

Banks (1990) has suggested that once students understand the behavior, they will be less likely to consider it bizarre. Banks has also suggested that with understanding may come appreciation and respect. Many students reported in their journals that they developed an appreciation for different cultures and respect for the different cultural expressions.

Banks (1982) has asserted that for curriculum to help reduce stereotypes, it must allow students to view events from diverse ethnic perspectives and points of view rather than from majority group perspectives as is done in most textbooks. The majority of the students indicated in their journal responses that they gained a deeper understanding of the different cultural groups studied by experiencing the culture firsthand rather than by reading about it in a textbook. Sahasrabudhe (1992) has stated that studying examples from cultures of

diverse peoples is one of the best ways of building understanding for all kinds of people.

The post-tests administered after the cultural activities were implemented indicated a decrease in negative opinions held by students about people from different countries. According to Allport (1954) people find that the more they know about something the less likely they are to have stereotyped views about it.

The author found that the primary conclusion drawn from the data is that when students are given knowledge about different cultural groups their negative stereotypes about those cultural groups decrease. Moreover, when students are allowed to study the culture from the perspectives and points of view of the various groups they develop appreciation and respect for the culture.

Recommendations

These conclusions bring forward some important considerations for educators and other researchers.

Educators

Educators must be aware that children and adolescents have stereotypes about ethnic groups. They must also realize that there are compelling demographic, democratic, economic, and political reasons for helping students overcome these

stereotypes. Educators need to deal with these stereotypes within their classrooms and develop course materials to increase student appreciation of cultural diversity.

Educators within all disciplines can develop multicultural curricula which promotes the recognition, understanding, and acceptance of individual uniqueness and cultural diversity within a pluralistic society. This curricula should focus on higher levels of knowledge, be interdisciplinary, and help students view events and situations from diverse ethnic and national perspectives. Educators within the social studies should include the study of diverse cultures within the curriculum to promote greater understanding of different peoples.

Other Researchers

Other researchers may want to incorporate additional cultural groups into the study and/or more activities into the examination of each group. They may also want to give students more time to complete the cultural activities. Also, other researchers may want to replicate this study with a more homogeneous population or with different age groups. In addition, other researchers may want to administer the post-test after some time has elapsed in order to determine whether the knowledge gained about

different cultural groups has had a lasting effect. Finally, other researchers may want to incorporate multicultural curricula into other subject areas.

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APPENDIX A

Pre- and Post-Test Assessing Stereotypes

Opinions about people from different countries

Instructions

I am interested in ways in which students see people from different countries. Listed below are a number of pairs of opposite words which some adolescents have used to describe different people. The numbers between the words allow you to say how much your opinion is like either of the words. The closer your choice is to one of the words, the more strongly you feel that word represents your opinion.

Here is an example:

France	hard-working	1	2	3	4	5	lazy

If you feel that the French are very hard-working, then you should circle 1. If, on the other hand, you feel that they are very lazy you should circle 5. If you feel that they are hard-working but not very hard-working you should circle 2. Similarly if you feel that they are lazy but not very lazy you should circle 4. You may feel that both words apply to the French equally, in which case you should circle 3.

Please remember:

1. Consider the words at both ends before making your decision.
2. Circle one number only.
3. Do not pass over any items.

United States	sober	1	2	3	4	5	drunken
Mexico	clever	1	2	3	4	5	dull
South Africa	dirty	1	2	3	4	5	clean
China	cannot trust	1	2	3	4	5	can trust
India	dirty	1	2	3	4	5	clean
Japan	cheerful	1	2	3	4	5	not cheerful
Samoa	uncivilized	1	2	3	4	5	civilized

United States	cannot trust	1	2	3	4	5	can trust
Mexico	sober	1	2	3	4	5	drunken
South Africa	hard-working	1	2	3	4	5	lazy
China	clever	1	2	3	4	5	dull
India	cheerful	1	2	3	4	5	not cheerful
Japan	skilled	1	2	3	4	5	unskilled
Samoa	clever	1	2	3	4	5	dull

United States	skilled	1	2	3	4	5	unskilled
Mexico	cannot trust	1	2	3	4	5	can trust
South Africa	sober	1	2	3	4	5	drunken
China	violent	1	2	3	4	5	peaceful
India	clever	1	2	3	4	5	dull
Japan	dirty	1	2	3	4	5	clean
Samoa	cannot trust	1	2	3	4	5	can trust

United States	uncivilized	1	2	3	4	5	civilized
Mexico	dirty	1	2	3	4	5	clean
South Africa	cheerful	1	2	3	4	5	not cheerful
China	sober	1	2	3	4	5	drunken
India	uncivilized	1	2	3	4	5	civilized
Japan	clever	1	2	3	4	5	dull
Samoa	skilled	1	2	3	4	5	unskilled

United States	generous	1	2	3	4	5	mean
Mexico	hard-working	1	2	3	4	5	lazy
South Africa	cannot trust	1	2	3	4	5	can trust
China	skilled	1	2	3	4	5	unskilled
India	sober	1	2	3	4	5	drunken
Japan	generous	1	2	3	4	5	mean
Samoa	violent	1	2	3	4	5	peaceful

United States	cheerful	1	2	3	4	5	not cheerful
Mexico	skilled	1	2	3	4	5	unskilled
South Africa	violent	1	2	3	4	5	peaceful
China	hard-working	1	2	3	4	5	lazy
India	skilled	1	2	3	4	5	unskilled
Japan	sober	1	2	3	4	5	drunken
Samoa	cheerful	1	2	3	4	5	not cheerful

United States	clever	1	2	3	4	5	dull
Mexico	violent	1	2	3	4	5	peaceful
South Africa	generous	1	2	3	4	5	mean
China	cheerful	1	2	3	4	5	not cheerful
India	violent	1	2	3	4	5	peaceful
Japan	hard-working	1	2	3	4	5	lazy
Samoa	sober	1	2	3	4	5	drunken

United States	dirty	1	2	3	4	5	clean
Mexico	uncivilized	1	2	3	4	5	civilized
South Africa	clever	1	2	3	4	5	dull
China	uncivilized	1	2	3	4	5	civilized
India	generous	1	2	3	4	5	mean
Japan	cannot trust	1	2	3	4	5	can trust
Samoa	dirty	1	2	3	4	5	clean

United States	violent	1	2	3	4	5	peaceful
Mexico	generous	1	2	3	4	5	mean
South Africa	skilled	1	2	3	4	5	unskilled
China	dirty	1	2	3	4	5	clean
India	cannot trust	1	2	3	4	5	can trust
Japan	uncivilized	1	2	3	4	5	civilized
Samoa	hard-working	1	2	3	4	5	lazy

United States	hard-working	1	2	3	4	5	lazy
Mexico	cheerful	1	2	3	4	5	not cheerful
South Africa	uncivilized	1	2	3	4	5	civilized
China	generous	1	2	3	4	5	mean
India	hard-working	1	2	3	4	5	lazy
Japan	violent	1	2	3	4	5	peaceful
Samoa	generous	1	2	3	4	5	mean

APPENDIX B

Figures 1-8

Figure 1

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
United States

Figure 2

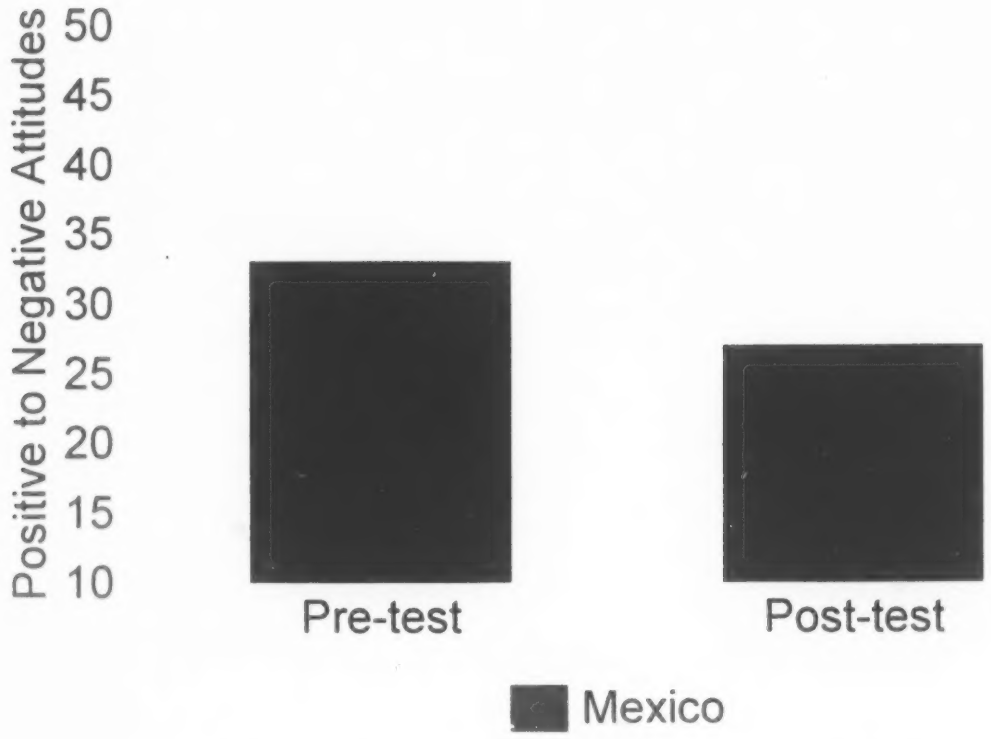

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
Mexico

Figure 3

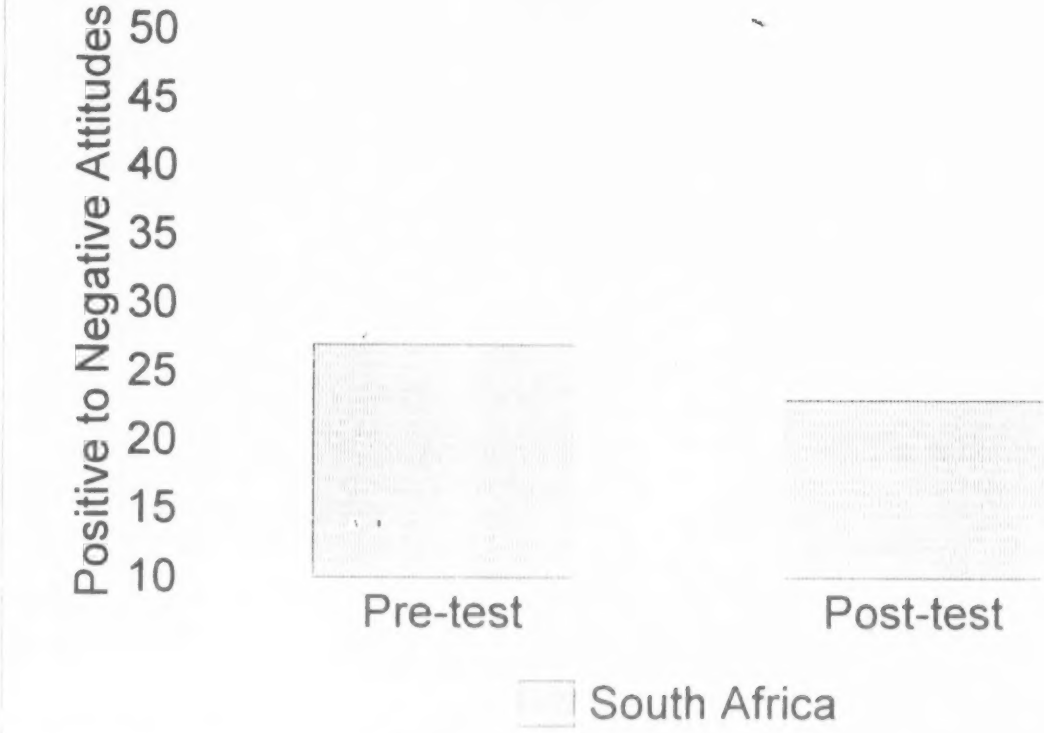

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
South Africa

Figure 4

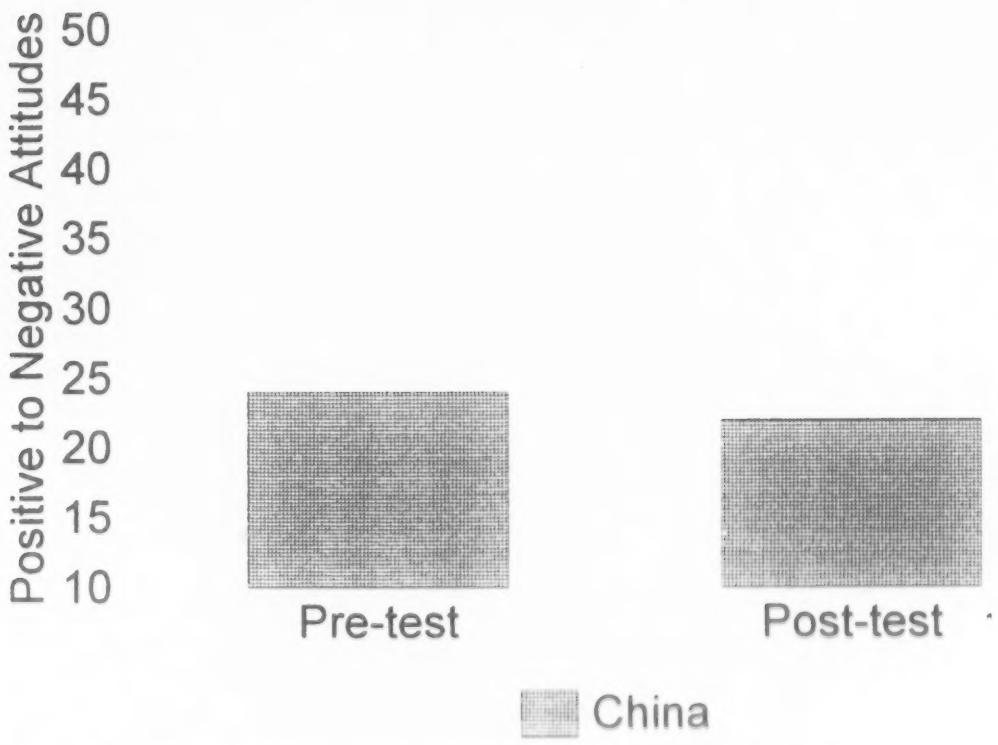

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
China

Figure 5

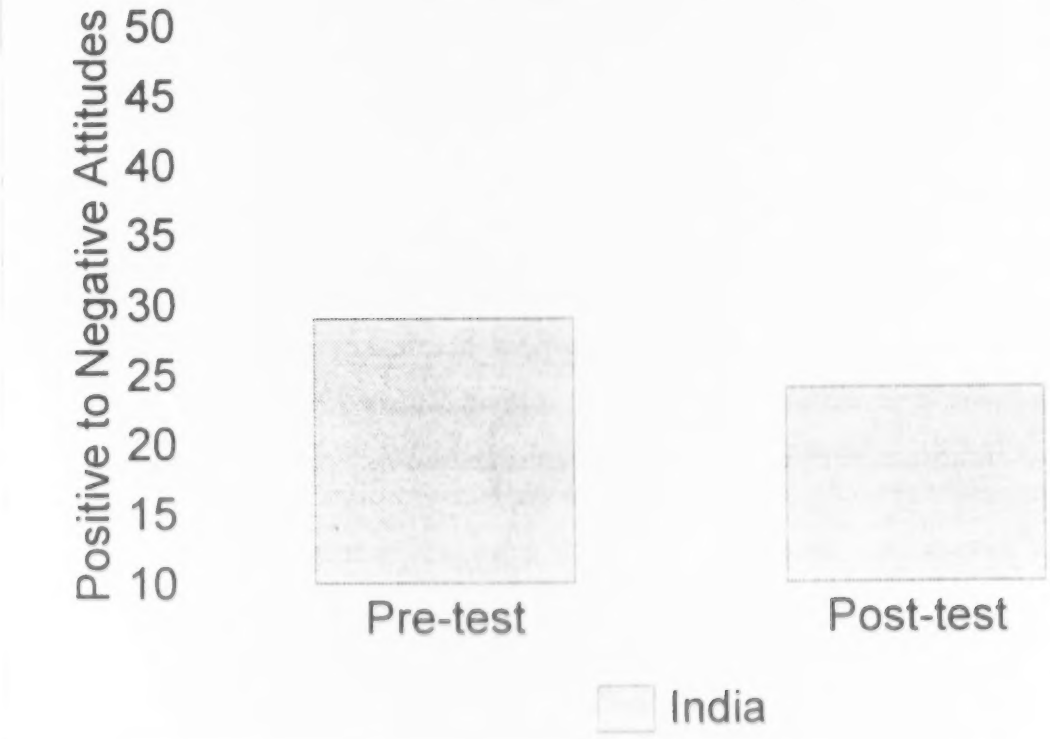

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
India

Figure 6

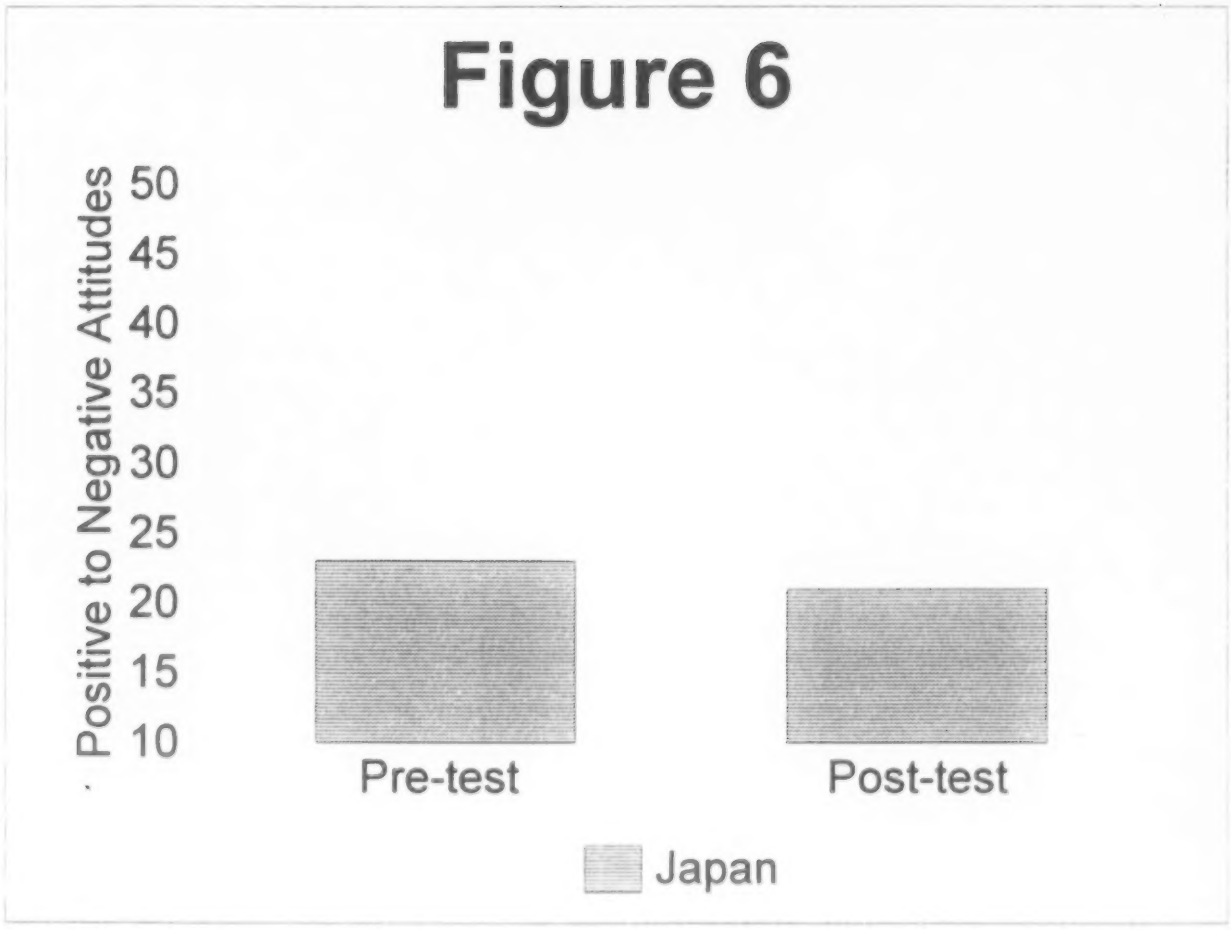

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
Japan

Figure 7

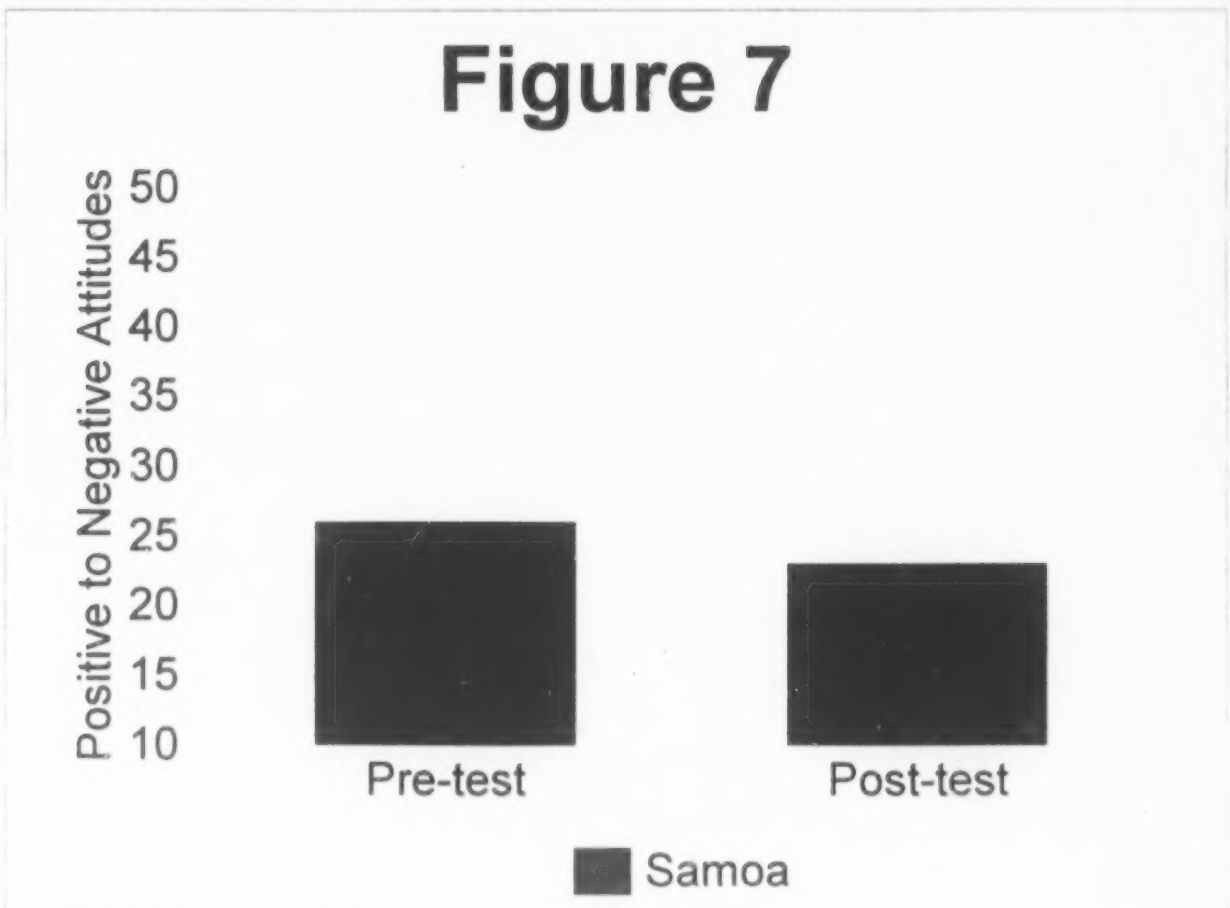
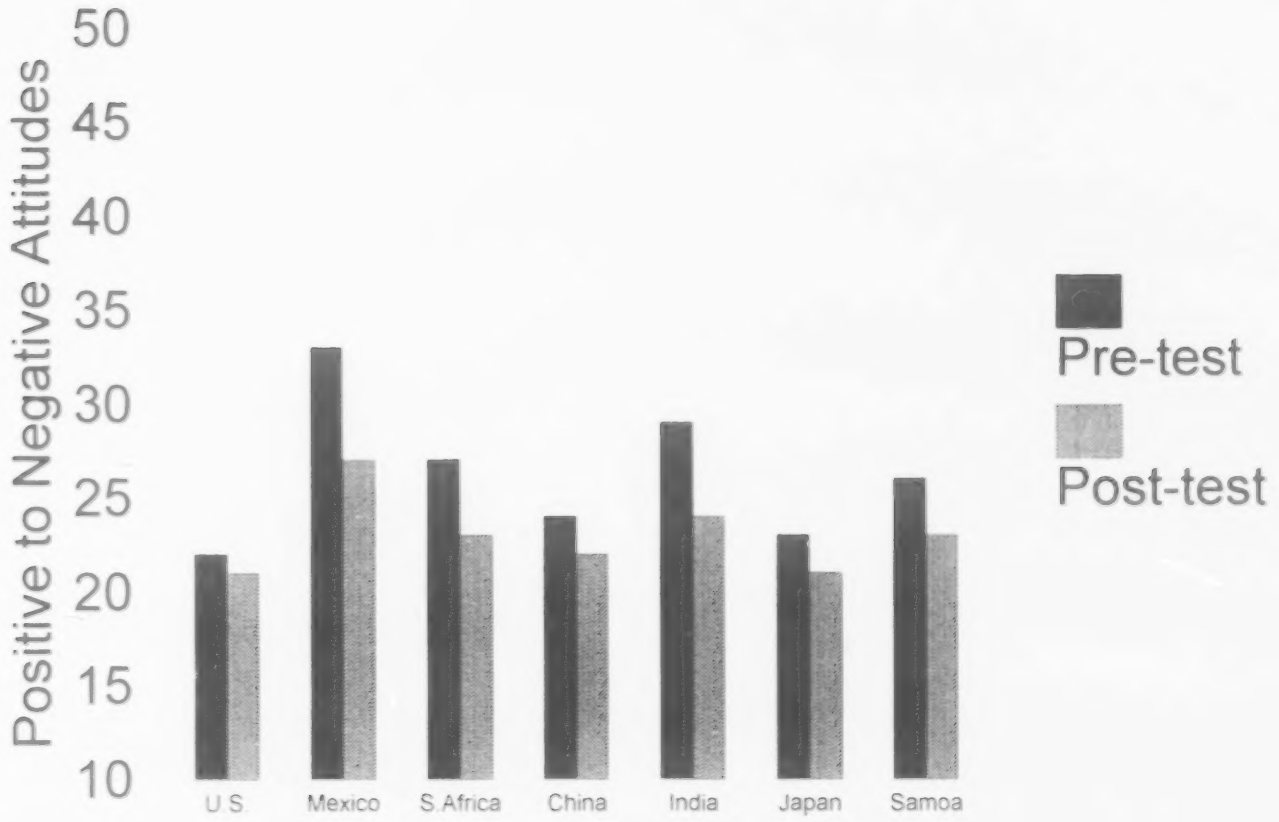

Positive to Negative Attitudes
50
45
40
35
30
25
20
15
10
Pre-test
Post-test
Samoa

Figure 8



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